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SUBJECT

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The Young Friends Par

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SUPPLEMENT TO REPORT NO.

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1. The principal leaders of the Young Friends Party (Chiong-u Tang a faction of the Chiondo religious sect, are the following:

North Korea group

KIM Ki-chon (全起田) 1 - Chairman

KIM Chung-chu (金丝 柱 KIM Chingyohy((全達家

Montha Leirean Proup

itten

CHO Ki-kum (超星琴)3 - Chairman KIM Pyong-sun (全 频 注)4

KIM Pyong-chae (🕸 🦹 YI Sok-chu (李錫是

This document is hereby regraded to CONFIDENTIAL in accordance with the letter of 16 October 1978 from the Director of Central Intelligence to the Archivist of the United States. Next Review Date: 2008

- Responsibility for the direction of Young Friends Party activities throughout Korea rests with KIM Ki-chan as head of the Religious Controlling Office (京理院), established shortly after his arrival in Pyongyang in the spring of 1948. His authority is fully acknowledged by CHO KI-Kum and other leaders of the party in the south.
- In late April 19497 members of the Young Friends Party in South Korea drafted and sent to Pyongyang a resolution supporting formation of the Fatherland Unification Front, sponsored by the North Korea regime. The following names appeared on the document:

CHO Ki-kum (@ 基學 KIM Pyong-sun (重源浮) YI Hae-sok (考海錫) KIM Chung-chong (* * 1 NA Sang-sin () KIM Yong-ha (

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4. Despite his support of the Fatherland Unification Front resolution, CHO Ki-kum in early July received a stern reprimand from KIM Ki-chon, through a liaison officer from the North, for permitting recent crack-downs by the South Korean police to interfere with the activities of the Young Friends Party⁸. It was reiterated that the directives of the Religious Controlling Office are to be followed by all party members, regardless of counter-pressures which through cleverness might be avoided. In the face of the combined pressure of the North Korean leaders and of the South Korea police, CHO has been alment convinced that he should withdraw from active participation in Young Friends activities.

Resistance to dictates of the Religious Controlling Office has persisted in the National Assistance Party (Po-kuk Tang), which broke away from Young Friends elements early in 1946 to embrace the moderates, conservatives and Korean nationalists among Ch*ondokyo membership. Under the leadership of SIN Suk (p-1), the National Assistance Party has taken a stand in opposition to extreme leftist influence in the Ch*ondokyo and has attempted to reunite sectarian strength through a reversion to the essentially religious ideal on which the sect is based. Support has been given to northern members of the Ch*ondokyo who have fled to the South to escape political persecution by the Religious Control Office. The name of the party was changed in late March 1949 to the Man-hwa Hoe (literally the Change Everything Society).

western Christianity. Based upon a conglomeration of the nineteenth century which resulted in persecution by the YI Dynasty, and virtual extinction. However, caring the early part of the Japanese occupation, the movement was revived, 26120 splitting into three groups. One of these, which looked upon the founder CH OE Su-won as the Spiritual Father, became the Ch'ondo Sect, dedicated to the doctrine of "subjecting life to Heaven's will." Following active participation in the 1919 independence movement, the sect was split into two factions, named the Blue Army Alliance () and the Red Army Alliance () and the

After the liberation the two factions were temporarily merged, then separated again because of divergent political views. The Young Friends Party attracted members from among the leftists and youth of the sect, earlier represented by the Red Army Allience, while the National Assistance Party gained the support of more conservative members, many of whom had formerly adhered to the Blue Army Alliance.

Currently, the Young Friends Party is one of the three major political parties in North Korea, offering something of a middle course between the North Korea Labor Party and the Chosun Democratic Party, which was founded by CHO Man-sik. Regarded by Koreans an an entirely indigenous movement, the Young Friends Party has retained the generally good reputation of the Choongokyo; the party leaders are now using this reputation for their political advantage.

25X1A 1

Comment. Age about 50; a leader of the party in South Korea from the time of the formation early in 1946 until early 1948, when he went to Pyongyang; a chairman of the Democratic People's Front; reportedly a close associate of PAK Run-yang.

25X1A 2

Comment. Long-time Ch'ondokyo leader; vice-chairman of the first session

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 Comment. During the occupation, he was chief of public relations and political affairs, New Progressive Party; representative of the Young Friends Party in the Democratic People's Front; and chief of the Political Department, Council of All Political Parties and Social Organizations for the US-USSR Joint Commission—all leftist organizations.
- 25X1A 5 Comment. Attended the North-South conference in Pyongyang in April 1948, representing the southern branch of the Young Friends Party.
- 25X1A 6

 National Assemblyman from Cholla Pukto, it is not certain whether this is the same man.
- 25X1A Comment. The date of this resolution is questionable. There has been no previous indication that the idea of a unification front was conceived or acknowledged by South Korean organizations prior to early May 1949.
- 25X1A 8 Comment. The police have forced Young Friends Party leaders to shift their "base of operations" several times.
- 25X1A 9 Comment. SIN Suk was the former head of the Korean Immigrants' Association in Manchuria; member of the Interim Legislative Assembly and of the Coalition Council.
- 25X1A 100 Common Amether source states that the Mankhwa Hoe is a vehicle for the Time the Tews of the Young Friends Party and the National Assistance Party members: Through the efforts of SIN Suk, finemer leaders of the Young Friends Party, such as YI Ung-chin and II Tan, have shown a desire for consolidating Chiondokyo membership under some sort of compromise standard. KIN Ki-chon and other more rabid leaders cannot be expected to go along with this.

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